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Monday, March 13, 1972

New York City

Mr. Nyland and Nucleus

MR. NYLAND: So we've had now about eight of this--these kind of meetings. This will be, I think, number eight of a Monday evening when I happen to be here, and I would like to consider this for a little while the last meeting. It means, of course, that the meetings will continue but under the leadership of the--the nucleus and the main purpose for me to come, or to have come, was to be able to answer certain question(s) in connection with the nucleus so that the accent was a little divided between them and myself and that now in the near future they will continue and take the responsibility for answering your questions. It's necessary to understand that when you have questions that, of course, they must be based on attempts you have made yourself regarding Work and, of course, to the extent that you know a little bit about what is meant by that, I think on that will depend the clarity of your question, but you may also, in trying to Work, find certain things that are too difficult or not clear and for that then you will need elucidation or if you go a little astray that it is necessary to put you back again on the right road.

There's no particular reason to talk about certain things which may be very interesting but which cannot lead to any particular result, and you have to be also clear about that: what is really the aim for wanting to talk about Work and to apply it. The aim very simply is that you wish to develop and that assumes quite logically of you have to know that what you are is not developed or underdeveloped or not complete and that the possibility exists for further completeness. You must have a certain belief that that is possible and that also if you wish to become more complete that it is a worthy aim, and all of that naturally presupposes that you have thought about your own condition and what you are and have come to a conclusion that you wish for something that is quite logical for yourself to assume that it is a possibility, but also then that you make attempts to reach a certain state of more completeness. Sometimes we say it's a matter of growing up.

Growing up simply means a development of that what is now small or in embryo to grow up to its full possibilities of growth, like a body starts to grow up and stops growing at

a certain time, so there are other potentialities within a person which also have grown up partly and have stopped and it is then a question of opening the door to the possibility of a further continuation of such a growth. We mean by that that what a man is emotionally is not sufficiently developed, then only we simply say half way and that there ought to be a possibility of growing up further and becoming completed and we call that the formation of his emotional body, using simply that term as an indication that it is something similar to a physical body but it is of a different kind of a quality and for one thing it is much lighter, like emotions quite definitely are a lighter form of existence as compared to ordinary matter and that the second possibility as a potential something that exists now would be the formation of a Soul for a man or what we sometimes call an intellectual body and of which, unfortunately, there is only a very small something that has started which is--we call our brain and our brain functioning in a certain way that is just about sufficient to be able to live on the earth but that the potentialities is so tremendously more than what we at the present time know about, that one constantly could become surprised about such a development in an intellectual sense.

Also then that should continue, if possible, to a full grownness of an intellectual body and that the aim for a man when he lives on earth should be that during his lifetime he should develop those three bodies, each by themselves or in connection with each other to their own full grownness and when that could be accomplished that then such a man, which we call harmonious, is then in an entirely different position to be able to know what really his further aim should be. One talks about the possibility of having an aim but the aims extent as far as one's knowledge is concerned only up to a certain point without knowing really what the further aim could become and it is necessary to grow up first to a certain point where you actually can see what may be in store, and for the time being one simply looks for the possibility of a growing up as far as three bodies are concerned.

Now that of course involves all the time questions and Work application of a method, an understanding of what is really required and then, dependent on your own experience, to see how far you have advanced and to check every once in a while to see if you're still on the right road. So that I would say is the continuation of these kind of meetings and what I mentioned last week, there's no sense coming to these meetings unless you really want to participate in such an effort. It is not to satisfy only your curiosity. It is necessary to see that

that what you should do is, to some extent even, an obligation. So maybe we talk now and have a few more questions and see what we can--what we can answer. Right here next to me.

Robert Burnett: Mr. Nyland?

MR. NYLAND: No.

Robert: Before the questions could Peter and I come toward the front?

MR. NYLAND: I wished you would.

Robert: Sorry for the disruption.

MR. NYLAND: You have the same difficulty I have. So now.

John Osher?: Five weeks ago on a Monday meeting, um, you told me to Work when I wish to Work and not Work when I don't, and during this time I've been when I felt I had a wish to Work, I've been trying to Work but I found that there's something still wrong about it so I stopped the attempt. Then this past Sunday as I woke up in the morning and I tried to have something observe me as I got down from my bed, down a ladder. Again the same situation happened. There was something, something wrong about it and I stopped again and then suddenly I realized what had been the trouble all this time and that was that there is a part of me that does not believe in the possibility of a little 'I' and it's keeping me closed, and it--it seems to be--I--I tried to Work again this evening walking here and the same situation happened. I--I--there was something that was closed and I--I think it was because of this, and I want to know is--how can I--how can I break this open. I--it--how can I, uh, change the situation?

MR. NYLAND: Yah, how can you get rid of that thought that you have? Why can't you have belief that there is a possibility for a little 'I' to exist.

John: I do but . . .

MR. NYLAND: Good.

John: I also don't. There's a part of me inside that I know that--that isn't open to it.

MR. NYLAND: That's right, but when that happens, can that be overcome by the other part of you? [What floats above?] See, it's not the same weight.

John: No.

MR. NYLAND: The thought that it cannot be done is not worthy as much as the thought

that it can be done.

John: It isn't--it doesn't even seem like a thought, though. It . . .

MR. NYLAND: What is it?

John: It's just a feeling. There's a--it was just a realization that I am closed because as I am there's a large part of me that doesn't believe. It's not that I think it, that I can't create an 'I', it's just it was--in my heart it's just a feeling that I--that I don't believe enough.

MR. NYLAND: You think it's a matter between your mind and your heart?

John: Perhaps. With my mind I can--I can't imagine that there isn't a possibility when I think in a little deeper way.

MR. NYLAND: And in your heart you cannot believe it?

John: Well, I've--some--I guess I can't. I--it seems to be stopping me.

MR. NYLAND: Well . . .

John: I may be wrong.

MR. NYLAND: it may be that that is stopping you. It may be something else is stopping you.

John: It's possible.

MR. NYLAND: Huh? What do we think about it?

Michael McConnell: I think something about that.

MR. NYLAND: Yah.

Mike: Uh, since it's not foreign to me, uh, I would tell you how, uh, I came to look at that kind of a situation, uh, which is, I would put aside the question of, uh, the idea of if it's so abstract to you when you say the possibility of having a little 'I', there's something which is possible which is to observe myself as I am, and if you--I believe that if you make your attempt in that way at self-observation, just the way it's been described, with that kind of acceptance, then that's the kind of information which can lead you towards the idea of what a little 'I' is. I--I'm somehow convinced from the way you say it, which is familiar to the way I saw things that your--you're trying to conceptualize the idea of a little 'I' is perhaps a little too abstract for you. When you make an effort what do you actually do and then what stops you?

John: When I was walking over here this evening I--I just--I felt I had a wish to Work and I just--I don't know--I s'pose I changed my pace and I just walked and I tried to have

something just observe my legs walking impartially and there's just--there's--there's a tightness somewhere. It's just something that I--I think I've experienced a state of what could be a more openness. That's why I'm comparing it to--that's why I think there's a closedness and, uh . . .

Mike: Is this the way it is in all of your attempts?

John: This is the way it's--it's been for the last five weeks, since I asked the question, and I think that's the reason I asked the question five weeks ago because it seems apparent that that was the problem with my Work attempts. I don't know for sure. It hasn't been a matter of thought until this Sunday when suddenly it seemed to come to me very clearly that that was the problem, but . . .

Mike: Yeah, maybe, I'm not really sure what to say although I'm still sure of what you should do which is simply that when you're walking that (you rid yourself from) any kind of a concepts and make your attempt to become aware of yourself. There you are. Consider yourself a person walking down a street. There's an object that can be observed and it's poss--possible for you to have something which will observe that object. It may be in your attempts that you give up much too soon. It may be that you don't continue with the attempt to have something observe you and to--to become open to that. It sometimes for me it's been a very long process. I've had to take some very long walks, uh, but it established what it really can be, what I know is possible for me as a person who's just like any other person and it has nothing to do with my likeness of any other person. It has to do with the possible existence of a higher kind of a quality in my life. You don't have to make a decision about whether or not you're closed. You may conclude that--that such a state exists in your heart but it's--it's not the case at the moment when I make a serious effort simply to observe myself to see and accept myself as I am in a moment.

MR. NYLAND: Yeah, but Mike, the difficulty is that when he wants to think about it, then there is the--something he says in his heart that prevents it.

Mike: That's when he thinks about it.

MR. NYLAND: Yes, but when he thinks about it and then he wishes to Work, then something in his heart prevents him from Working and so it is really a question between his mind and his feeling.

Mike: I don't know what else to say.

MR. NYLAND: It is a matter of how can he have a different kind of feeling because that would open the door and particularly when you say, if you have a wish to Work, where does that wish come from? Has someone else maybe some remarks about it? Who could help?

Peter Heim: Uh, I'm not sure if I could help but I can think of a few things, uh, mainly the--the question how to--how to convince my own feeling and, uh, when I listened to you I--I said to myself, "but isn't--isn't there enough evidence around for--for your feeling to be convinced that at--at least convinced that at certain times that it's possible. How--aren't there things that you see in your life around Warwick and here and in your reading and in the music that you hear on Saturdays, isn't that enough to touch something in you that's at least occasionally convinced. That's--that's what surprised me, and if that is touched can you--can you try to Work then?

John: Maybe. I--this hasn't always been the case. The situation has come up in the past few months.

Peter: If it--if it is a question of--of your heart lacking that depth and that persuasion that there--that it is possible, I would recommend trying to expose that part of you more to anything which could tip the balance in favor of Work and, for example, much more reading, much more of anything that would inspire you, much more moments during the day when you try to give something to that part of you which really does have the possibility of wanting to Work. What could affect you that way? Could you find moments in the day when you--when you get loose from your ordinary environment which tends to make you sleep and be affected. It doesn't really take much I don't think if you want. Why don't I make that a suggestion, if it would be okay, to--to take time in your day to try to affect your feelings to bring them closer to the possibility of Work, closer to the possibility of believing that it's possible for you to have something in the nature of a little 'I'. Yes? Would that--could you do it?

John: Yeah.

Peter: What--how would you do it?

John: Well, I would probably end up doing it by stopping what I'm doing, being by myself and probably end up thinking as seriously and deeply about it as possible.

Peter: Would that--would that

John: I don't know if that would work.

Peter: your heart

John: I don't know but that's the only way I can think of doing something like that--I can, uh,

Peter: Are you affected by reading?

John: Uh, sometimes, sometimes--sometimes not.

Peter: Do you think you could read more with the intention of being affected?

John: I could try.

MR. NYLAND: Peter, what I would suggest is that he eliminate his thoughts, because I'm afraid that that is the problem. What motivation could you have for wishing to Work?

John: Well, I know it's the only thing that could ever give me, uh, real poise within..

MR. NYLAND: Good, but now only for wishing to Work. It goes over into an intellectual--trying to, uh, . .

John: Oh, I see.

MR. NYLAND: create an I .

John: Right.

MR. NYLAND: You see? And then the wish is not there, the mind cannot function because the wish is not sustaining it. If it is a relationship between your mind and your feeling, I would try to eliminate the mind. How much do you do in ordinary life that you like to do?

John: Pretty much, right now.

MR. NYLAND: that you could put your really--your--your feeling into? That you like to do?

John: My job and . .

MR. NYLAND: Yah, whatever it is that you like to do, you know, then when you are really intent in doing it, could you have moments when you see . . . ?

John: I s'pose I . . .

MR. NYLAND: Not to let your mind come in, you see? Just as it were be a feeling person, enthusiastic and joyful and wal--willing to do it and attending to it with all the life that is in you. Could there be moments in which you realize then that you exist? And don't think about it.

John: Well, I s'pose so. The reason I think about it is because I see how when I really enjoy what I'm doing or I'm involved in what I'm doing I either feel very good about myself or bad about my self. It's not . . .

MR. NYLAND: It's all right, but could, at such a time, you, uh, something of you be present to you as a result of your feeling.

John: I s'pose.

MR. NYLAND: Will you try that? Because as soon as you start thinking then you have [a] comment[].

John: Right.

MR. NYLAND: You see? That is why five weeks ago I suggested only to Work when you feel like it and this would be in line with the same thing, but now you tried to Work when you didn't feel like it. Did it just the opposite. Because it's obvious you--you made an attempt to Work but you didn't feel it, because your feeling was not [in][it]. Now only Work when you feel that it is right but not express it in any intellectual terminology.

John: All right.

MR. NYLAND: As if something else is present to you, as if something happens to be there without defining [it] and not even calling it little 'I'.

John: All right. It--I just [want to] say one more thing. You know I think I'm afraid of, uh, making a Work attempt when I'm not supposed to, when it's not right, and I think that it . . .

MR. NYLAND: Let's forget that now because when you wish to make a Work attempt, we'll call it right.

John: All right.

MR. NYLAND: All right? That ought to [tell you] shouldn't it?

John: Yeah

MR. NYLAND: Then you don't have to think about it

John: All right.

MR. NYLAND: and . All right?

John: Yeah.

MR. NYLAND: All right. [And that will clear it up.]

John: yeah.

MR. NYLAND: All right. Let's try that.

John: Thank you.

MR. NYLAND: Would that help, Peter?

Peter: Yes.

MR. NYLAND: I think it might eliminate the thoughts that enter into it which always will prevent it. If a person becomes a little bit too intellectual in describing, it has to be a little 'I', it has to be this, has to be participation or , has to be, uh, impartial. They have little faith? . All right?

John: Thank you.

Linda Goldman: Mr. Nyland?

MR. NYLAND: Yah.

Linda: It's Linda Goldman.

MR. NYLAND: Yah.

Linda: I have a report to make to David who gave me a task last week to prepare five times a day to Work and to remember my aim during those times.

MR. NYLAND: Did I give that task?

Linda: No, David did.

MR. NYLAND: Oh, David, yes.

David Petraglia: Yes.

MR. NYLAND: Oh, good, David.

Linda: Uh, I wound up

MR. NYLAND: ?

Linda: I wound up having to speak to David on Thursday because the task was very difficult for me. I couldn't Work at all. Uh, I couldn't--I wasn't able to prepare for Work because in the preparation I became so emotional and so--kind of--I--I wanted to wake up so badly that I got lost in the feeling and--and it wasn't simple at all any more, which was the whole idea of the preparing. So David changed the task for me and made it more simple by, uh, having me stop every hour and just move my fingers and try and Work with that, but I found myself also waiting for that time to Work and really not being able to be simple and I wasn't able to Work in this way all week but I did learn something from it that is very

important, that, first of all that I really can't prepare because I can't trust myself to be simple, because I get so identified with it, with everything, thinking about it, feeling about it, and I get completely carried away and I think the best time for me to Work is when the situation around me and--when I just find myself in a situation where Work is possible rather than trying to create it, um, it just seemed to be better for me. I don't know if that's right, but, I--I really couldn't prepare to Work.

MR. NYLAND: Well, David, you have a lot to unravel.

David: Yeah, it seems pretty--pretty much like it needs to pull a string out of it somewhere and try and find out exactly where you are in the midst of it, in relation to Work, because I hear you saying that your mind is on Work a lot and that it stops you and I believe that that is true, but I wonder what you think Work is or even a wish to Work, because if you have a strong wish to Work, why would that stop you from making the attempt?

Linda: Because my wish is more to--to be there than to get there, you know? When I wish I usually--I--and I mentioned this last week I--and I--it was so clear to me this week.

David: I understand.

Linda: It's still wanting it to come to me, it's wanting to be there right then (so I could) wake up and it's not stopping and making an observation. It--it's not Work, you know. It's very hard for me to Work.

David: Well, where does the concept of effort as a necessity for Work come into it for you? How do you understand that?

Linda: I understand it as a necessity if I want to reach my aim.

David: No, I mean how do you understand it . . .

Linda: Oh, what is it?

David: in terms of what you do?

Linda: It would be an effort to create something that would be impartial to me--some--a little 'I', something that would be higher than--than I am ordinarily, that . . .

David: Do you--do you do that? Do you make that effort at times?

Linda: Well, yes, but . . .

David: Yeah. Now if--if you know what an effort is and you try to make one at times, where does 'I' come in in relation to the effort?

Linda: It's something that I--I am making an effort to have. I don't understand your question so well. It doesn't come in. I wish it would.

David: Well, there's one thing on my mind very strongly, uh, and I would like to try and say that what happens in that kind of a situation as I hear you talking about it is that there's somehow a belief, and you mentioned it the other night, somehow a belief that 'I' is going to come to you and that almost that you're deserving of it, and that it should, and a lack of a connection between effort and 'I' resulting from an effort to--or an attempt to Work.

Linda: Yeah, that's something--we talked about that last week even and then during the week. That's something--a way that I've always felt and just recently realized that I even felt that way and then wanted to change it. I wanted to keep my feet on the ground and I--I really wanted to do it right. I don't really know what I'm doing wrong. I know that that's not true any more. Maybe I don't feel that it's not true though but--but then what do I do?

David: For myself, if I come up against a mis-concept in myself revol--in relating to my efforts or relating to what I think my efforts are and over a period of time I find out that it's not resulting in anything, then I look for a way to change what I'm doing if I really still wish to Work and then for me it's gotta be a problem of trying to be more simple because I'm over complicating and in this case relating the idea of what's necessary to actually create something rather than putting yourself in an attitude or a position towards something that will then just occur. It's because it doesn't happen that way.

Linda: Right.

David: If you're convinced that it doesn't happen that way, then the effort is to simplify.

Linda: I learned that this week.

David: Yeah, but then you have to do it.

Linda: Well, I know that. It's very hard, uh, what I was saying was just simply that the conclusion I came to, the same as yours, was that in order to Work I have to be as simple as possible and in--in relation to that that a preparation for Work does not make it simpler for me. That's all. Like the other night I was able to Work when I was walking outside. It was at night. It--it was dark, it was quiet and it--and I felt my presence very much and I wanted to have something impartial to--to me, then and it--and I wasn't completely carried away with the whole thing like I usually get so, you know. And I wasn't--I didn't--I wasn't able to have

anything impartial to me then but I think I gave up too soon. I think I said of you know it. I just couldn't do it again, but I think the situation was right and think that if I would have stayed with it I would have had something and I think it was my own fault 'cause I stopped too soon. But I think I'm beginning to learn what I have to do, you know? That (time?)

MR. NYLAND: David, seems to me that she's worried by the preparation, because that requires then thinking and then it prevents her from doing anything. Is that so, Linda?

Linda: For the most part, and every thought is accompanied with a feeling and. . .

MR. NYLAND: But now if you make the conditions in which you happen to be and whatever you are doing as simple as you can, or select out of the day what are the most simple moments. In what kind of activity--what kind of activity perhaps that you have done today in which you yourself were very simple and the conditions also were very simple.

Linda: You want to know what times?

MR. NYLAND: For instance, you select those.

Linda: Walking is always the best time for me but there . . .

MR. NYLAND: Good. If you walk and there is nothing then that affects you, huh? You're not walking and looking around are you?

Linda: No, I can stay pretty much to myself when I walk.

MR. NYLAND: Is it possible at such a moment to have something aware of you? Not talking about impartiality now.

Linda: Oh, yeah.

→ MR. NYLAND: Is is possible?

Linda: Yes, I can--I can be wa--I--I would call present to myself but it's not something else, it's not what I think little 'I' is.

MR. NYLAND: Yah, that's right, but don't think about the little 'I' now. Is it possible to have something present to you, as you say.

Linda: Yes.

MR. NYLAND: And continue to walk for a little while like that.

Linda: Yes.

MR. NYLAND: As if that what is there stays with you?

Linda: Yes.

MR. NYLAND: Does that what is there tells you anything about yourself?

Linda: Um.

MR. NYLAND: Not your mind, you know?

Linda: No, I know and I--I--it's difficult for me to express because I ha--have--I'm very inhibited about the words I use, but it's a kind of knowing precisely what my body's doing.

MR. NYLAND: No, you see that's your mind again. This little something that is there, present to you, can it say something like, 'this body walks'?

Linda: Yes.

MR. NYLAND: And keeps on saying that.

Linda: Yes.

MR. NYLAND: No preparation.

Linda: But, Mr. Nyland, that's--I've done that and that's not going to work for me either.

MR. NYLAND: No, course it isn't as yet. The question is how much of your ordinary thought is still mixed with it? It walks. Keep on saying it walks. It walks. There will be other thoughts because you will start to think about your walking, but don't think then. Simply continue to say, this is me. Can you use the phrase, I have a body?

Linda: Yes.

MR. NYLAND: As you step, I have a body?

Linda: Yes, I've tried that, you know.

MR. NYLAND: Yah, and?

Linda: And I don't --I tried it and it was like it was lighter. It wasn't--it was lighter and I thought about what you said that . . .

MR. NYLAND: What was lighter?

Linda: Hmmm?

MR. NYLAND: What was lighter?

Linda: Um, I don't know how to explain it. My--I--uh--I was walking--I don't know how to explain it. My--the feeling that I had--I had less--I was not as, uh, complicated inside.

MR. NYLAND: But why do you describe it? All I say is, it walks. And keep on saying that. It will lead to an acceptance of yourself as a body walking. Can you be satisfied with that?

Linda: No.

MR. NYLAND: No--no further interpretation. No description because then gradually, it is walking becomes for you a voice as it were telling you that you happen to exist.

Linda: I'll do it, Mr. Nyland.

MR. NYLAND: All right.

Linda: Thank you.

MR. NYLAND: Okay.

Michael Longo: Mr. Nyland?

MR. NYLAND: Yah.

Michael: It's Michael Longo.

MR. NYLAND: Yes, Michael.

Michael: Uh, recently I, uh, have had, uh, times when I've had a--a definite result as a result of a Work effort and, uh, I'd like to describe it. I'm not really clear what it is. When I make an attempt to have something observe me, like in a sitting position or standing, there's something present, uh, or when I make the effort something's present within me, uh, uh, it's di--it's very difficult to--to explain the result but it's something that I have--that I--something that's definite.

MR. NYLAND: This is when you are sitting?

Michael: Well, that's when I first noticed it when I was in a sitting position.

MR. NYLAND: All right. Does that stay with you when you get up?

Michael: Well, it seems like I lose it when I try to move, when I try to--or it loses, or it's not there when I try to, uh, get up from the chair, although sometimes if I just move an arm . . .

MR. NYLAND: Do you--do you want it to stay there?

Michael: Yes.

MR. NYLAND: Why don't you sit down again?

Michael: Pardon?

MR. NYLAND: Why don't you sit down again, because it is there, you say, when you sit and it isn't there when you get up.

Michael: Right.

MR. NYLAND: Sit down again, is it there?

Michael: Yes.

MR. NYLAND: Get up again, see if you can hold onto it. Do you know what I mean?

Michael: Yes.

MR. NYLAND: You sit now. You have an idea or a thought now to be aware of you sitting, your body and so forth, whatever it is, it is there. How can you hold onto it now while we are talking? Of course there is energy that goes in a different direction but there has to be something that can be maintained and of a--as a result of that there is a recognition in you that you still exist, but you are now in a listening position. When you sit in a chair and you talk to yourself or to someone else and you can regulate the speed with which you talk, can there be something that holds onto you while you are talking?

Michael: There hasn't--it hasn't been happened to me.

MR. NYLAND: But can you make that attempt?

Michael: I--I can try.

MR. NYLAND: You see what I would do, I would not simply say when I sit it is there and when I get up it isn't or when I walk it is there but when I walk too far it is gone. I would much rather see myself in that sense, see myself, in a variety of different activities that I have during the day. When the thought comes to me about Work that then there is a realization of my own existence in whatever I'm doing, and don't limit it to sitting or don't limit it to walking. It is the same that Linda has to do, to become aware with something that is there when one walks is just a very small beginning, but you see it is very little that when you sit and you get up, it's gone.

Michael: Yes.

MR. NYLAND: You see? That is the kind of Work you have to do. Would the nucleus want to answer more?

Robert Burnett: Mr. Nyland, I'd like to know if Mike really has an idea how to make use of that suggestion in the next week.

MR. NYLAND: Good.

Robert: If he understands it really clearly enough to apply it.

MR. NYLAND: Then ask it. Yes, I think it's right, Robert.

Michael: What I--Robert, what I would do I think is--is to try to make an effort first of all while

I am sitting or walking slowly or, uh, just standing and then, if I had a result, to try and keep walking or, uh, to do some simple activity.

MR. NYLAND: What is the result, uh

Michael: And keeping the result, uh.

MR. NYLAND: Michael, what is the result?

Michael: The--what's present to me or what's present in me.

MR. NYLAND: Robert, that isn't so, is it?

Robert: No, it's not.

(buzzer)

MR. NYLAND: Are we already at the end?

(yes)

MR. NYLAND I would say it seems like yesterday.

SIDE TWO

Robert: Mike, I'm wondering when, when for example you would intend to do this and for what particular reason because you may find yourself, if you're relying on what you already know, you may find yourself just waiting, come tomorrow morning, until you happen to sit somewhere and have this take place.

Michael: Well,

Robert: I'm wondering if in some way you can--you can take the information and actively apply it at some time.

Michael: Well, I--maybe I don't understand because I think I, I think I do know what I, what I would do. It seems that I would, uh, like when I go home, I would sit down and make an effort i--if--if I can.

Robert: If you want to.

Michael: If I want to. Uh. And if there is something there...

Robert: How--how, Mike, it's not a question of if I make an effort and if something is there. It's an effort to make something be there.

Michael: To make--to make an effort while I'm--while I get up, making the effort and making the effort while walking.

MR. NYLAND: I come back to the result, Robert.

Robert: Yes.

MR. NYLAND: What does he get as a result. Simply something that is there or what else? The result has to be knowledge of yourself existing. That's the result. That you know you exist. So that can take place even in ordinary life. That you know you're there. You know you're doing certain things. And it is as simple as that. When I sit in a chair. When I get up, I know I'm getting up. All it means that I am not all the time impartial about that and for that I would need a little 'I' in order to be impartial, but I certainly will know that I am doing certain things and this is what I mean, that during the whole day whenever you happen to think about Work, come to the realization that you exist and if that knowledge then is clear enough that it can become impartial, then you can say something else was there that actually observed you. But you make it much too complicated. Many of these things become so complicated when you start to think about it. I sit in the chair, the thought comes to me that I want to wake up with something that then realizes I am sitting in a chair and no more is necessary. I get up, I walk and I come back or I sit in a chair and I move my hand. Something can be aware of that fact that I am doing this or that and I be--closing my hands, my fingers and so forth, that I have a voice that happens to talk, all of that I know. It's a question of what kind of knowledge do I have? That is really what changes it perhaps into objectivity but I'm an ordinary kind of a person and I do all kind of things and I know that I happen to be this or that and so forth and afterwards I happen to think about it and of course that becomes colored. We're trying to have something that is observing that gives me a fact of myself that I can rely on, that is the truth about myself and not a question of--of interpretation. You understand the differences?

Michael: Well,

MR. NYLAND: Then continue simply to walk around and to do whatever you like and sit in a chair and get up and sit down again, simply realizing that you happen to exist in a variety of different activities of the day. Would that be all right, Robert?

Robert: Yes.

MR. NYLAND: And no more, you see? Afterwards we find out what it is to become impartial, but first become acquainted with yourself. Half of the time you're so asleep that you don't even know that you are doing anything. That is the--the--the point of trying to wake up to something that I am--that I'm doing. I don't know where I am. I go from one

place to another, I realize I have gone because I find myself in another place, but I don't know that I was walking even and it's that kind of a sleepy state, sometimes indicated by a habit, that we first have to become aware of, really, that that also exists and that happens to be my state.

Michael: I realize that.

MR. NYLAND: Okay. Then go ahead and do that and don't think too much about the introduction of impartiality or the rest for the time being. Okay? Who's at the door?

Unknown #1: ? I came a long way from Long Island

Unknown #2: Uh, it's a new person, Mr. Nyland.

MR. NYLAND: A new what?

Unknown #2: be very aware of the time I don't think

?: They came all the way from Long Island.

MR. NYLAND: Oh, come in. But close the door again.

Is that all right, Michael?

Michael: Yes.

MR. NYLAND: All right. Have you been awake?

Michael: No. I tried

MR. NYLAND: Yah. Try it again. Again, again, again, like that. Heavens, when it doesn't happen once, you do it again, thousand times in a day. Not just one little attempt and then say I'm sorry I cannot do it. That's not the way we Work. If I have something in mind and I want to get there, I get there but I have to keep it in my mind. All right? Okay? Now, from now on... All right. Yah, other questions.

Richard Mandell: Mr. Nyland?

MR. NYLAND: Yes?

Richard: Richard Mandell.

MR. NYLAND: Yah.

Richard: Uh, I'm having some prob--I'm having some problems with the--with the complications that you mention, that is, uh, after the Work attempt is over or even if I remember to think about Work and I--I don't think it's proper--the proper time to make the attempt and then I still notice myself in my ordinary mind, uh, these complications that you

just mentioned about, uh, an ordinary observation which is obviously colored by my mind and then therefore some judgment takes place and it's . . .

MR. NYLAND: You're not judging all the time, Richard.

Richard: Well, my problem is that I--I find myself observing this body or I find myself observing myself and I find myself doing things which I do not want to do, which I feel to be wrong and yet all I am doing is observing and I continue to do them.

MR. NYLAND: Yah, but you make the complications then.

Richard: Well, I feel there are some things that are really wrong, that are--that are a waste of energy, that are negative

MR. NYLAND: Okay, then don't do it if you can--if you can help it.

Richard: But, obviously I haven't got to the point where I am using what I know about Work to regulate my conduct

MR. NYLAND: Yah, that's probably right. It is too bad. First, first put your own house in order. If you can, don't do the things that you always do or that you are--you yourself are against or that you don't like or so--try. Try to do certain things that really you have no particular opinion about. That's the time to see if something can be aware of you. Not at any other time. You make the complications. They are not in Work itself.

Richard: I think I--I think I understand that. I just was wondering whether--and now it seems like a kind of a presumptuous question, but if you would have a suggestion about how one could perhaps use the Work to regulate one's conduct . . .

MR. NYLAND: Aaah. What answer do we give to that, nucleus? What is the aim? Yes? Good, Fred.

Fred Goodall: I would say that for a long time, for a long time the aim of Work, the aim of a person trying to find out what Work is, is to create an 'I' and that you don't really have--don't really have any idea what that is and how it would affect you, and that . .

MR. NYLAND: Then you have to say it a little differently, Fred. You want to say it right but you don't now.

Fred: I want to say that, that it's an acceptance of--it's an acceptance of myself in what--in whatever way I do manifest now with a realization that I can't really do anything about that and that I'm not responsible for that because, because I don't have an 'I'. I don't really have any business thinking that if I did have an 'I' that that would control me and tell me what to do.

Richard: Yeah, but Fred, we've talked about this before, about the apparent conflict

Fred: Yeah.

Richard: between accepting your behavior and yet, and yet changing those things that are destructive or that you ord--your ordinary mind considers destructive and I--I still can't give up the desire to change those things which I think are flagrantly bad habits

Fred: Well, then, if you want to change them I would really say to go ahead but don't mix it up with trying to create an 'I'.

MR. NYLAND: You understand that, Richard?

Richard: Yeah.

MR. NYLAND: It's very good. Don't worry about Work when you are so busy trying to change yourself.

Richard: Thank you.

MR. NYLAND: Yah. Yah, who is that?

Nancy Hull: Here, Mr. Nyland.

MR. NYLAND: Yah.

Nancy: Nancy Hull.

MR. NYLAND: Nancy.

Nancy: Um, lately there've been times when I've had a very strong feeling for Work and I can make a Work attempt. I try to observe myself at whatever I'm doing at that moment and there seems to be a kind of a strong emotional feeling and sometimes even a bit of excitement and, uh, I'm afraid at those times that I identify too much with this feeling, but at other times there's, there's not that feeling at all and I--it's very difficult at times to make a Work attempt and I seem to be like--I'm really confused about how to Work now because it seems to be either one or the other.

MR. NYLAND: Nancy, did you listen to what we have talked about?

Nancy: Yes.

MR. NYLAND: I think that should answer your question.

Nancy: Yeah, I think it does, but I . . .

MR. NYLAND: But, maybe we can repeat it. Who would like to tell her? See, it's obvious--yes, Peter.

Peter Heim: Uh, I think the feeling is quite useful and, uh, I wouldn't--I wouldn't be confused about it. I think the times when that, that feeling is there are probably the best times for you and, uh, I would not consider it, uh, something that gets in your way in any way but only to continue to try to make the efforts that you make. What's impartial is the 'I' that you create so that doesn't mean you don't have--your subjectivity does not have any feeling at that time. Does that--does that make

Nancy: Yeah, I think so.

MR. NYLAND: Can you understand that it's really two different process--processes that would take place at the same time? Do you understand that your ordinary unconscious living with the mind and the feeling the way it is remains, that your body, your personality and so forth remain and that that what we talk about as the little 'I' is in addition to that and that the question is only to ask of this little 'I' to report on you and accept you for whatever you are doing? So when one talks about the advice that 'I' gives in the form of a report, that report has to be only a statement of you being, existing, and the acceptance of you as you are. As soon as you come to a description of what you are, your ordinary mind is taking over from this little 'I'. You understand that?

Nancy: ?

MR. NYLAND: You see, the logical reasoning would require then that when there is something else that ought to exist and I would like to exist and gives me information that the conditions under which that little 'I' could operate should be very simple and, since it requires energy, I would like to have less energy go into my unconscious state so I become selective in wanting to Work and I apply the wish only at such times when there is a chance that the little 'I' can actually exist. Is that all right?

Nancy: Yes.

MR. NYLAND: I hope you understand it.

Nancy: I think I do.

MR. NYLAND: All right. Then we have to let it go at that.

How is it?

John

Richard: Uh, and I think I had a flash and then I keep trying.

MR. NYLAND: Yah.

Pam: Mr. Nyland?

MR. NYLAND: Yes.

Pam: Uh, recently my ordinary life is making a few more demands than usual, um, and I've tried to set aside the, the morning hours to Work and I've generally been able to do that, but I wonder about the rest of the day when I should Work because it's a question of timing. Um, should I Work whenever I think about it, especially given the fact that, um, I have more things to do in my ordinary life right now.

MR. NYLAND: Who would like to answer?

Robert Burnett: Mr. Nyland.

MR. NYLAND: Yes.

Robert: Pam, I'd like to suggest one thing and that is that the answer to that question is based on what you know is a result of what you've tried so far. If you have not learned anything about the conditions and about yourself in the attempts so far, you may Work in conditions when it's impossible. That would be foolish, so out of what you have done so far, what can you sort out as a time that not only do you want to Work but do you have a chance?

Pam: Well, generally I have found that the morning is the best. Um,

Robert: Then why do you ask the question?

Pam: Because when I . . .

Robert: Is that unsatisfactory, what you do in the morning?

MR. NYLAND: No, it looks like a waste to her, that whole afternoon . . .

Pam: Yeah.

MR. NYLAND: [there is no Work, that's all.]

Robert: Yeah.

MR. NYLAND: and she would like to know how can she utilize the afternoon also.

Robert: Well I think she should try whenever she wants to, independent of the conditions and prove that for yourself.

Pam: You see, when I've tried that, Robert, that often tends to dilute my. . .

Robert: Then you have to try less. See, you already know. The question is to take that, that kind of knowledge you have and actually use it. It may mean, it may mean holding

yourself back a little bit, but I wouldn't be afraid of that. So, what would you do?

Pam: I think I'll continue with what I've been doing in the morning and maybe, see, I've found that if I set aside a time and try to concentrate for a specific amount of time that it's better for me than if I just Work whenever it, it occurs to me to Work.

Robert: What are these times in the afternoon that you think are too difficult or too complicated? Is it a job?

Pam: Uh, well, right now I've, I've gotta write, um, a thesis and that involves a lot of work.

Robert: Ahhh. I'm thinking of something that David was mentioning to David in the beginning of the meeting. If you don't think that you can rely on the conditions to remind you, maybe you should interject something yourself every hour, a--as simple as Linda described it. Maybe you stand up from the desk and turn around, maybe that's all. Then go back to Work, but I would make an inroad if you want to in that way.

Pam: Thank you. I will try that.

MR. NYLAND: Do you also write the thesis in the evening?

Pam: Yes.

MR. NYLAND: After twelve o'clock? Midnight?

Pam: No, no, up til twelve. That's when the library closes.

MR. NYLAND: Let me ask another question. When you make attempts in the morning, do you think they're all equal?

Pam: No.

MR. NYLAND: So, you see, what difference would it make if in the afternoon you happened to make some attempt which is not as good, maybe, as in the morning. You would allow it in the morning. You can allow it in the afternoon. It varies sometimes very, very much. Sometimes there's such intensity that you say I couldn't do any more. Other times, there's very little, but still it is an attempt because it is a coloration of an attempt. All of that one accepts. All right?

Yah? Krumkan

Peter (~~Brunken?~~): Mr. Nyland?

MR. NYLAND: Yah?

Peter: In the back.

MR. NYLAND: Where?

Peter: Back here.

MR. NYLAND: There are several backs here, you know. Where are you in the back? Yah. Who is it?

Peter: In the center. Peter (~~Brunken?~~ Franklin).

MR. NYLAND: Yes, Peter.

Peter: Uh, I've had a certain experience connected with Work attempts which aren't clear to me. Now, standing here tonight I tried to clarify what I could say and that I think part of this might be that there's too much of my ordinary mind involved but I'd like to explain it because maybe I don't understand. Today, for an example, during my lunch break, during, uh, my lunch break at my job, I was walking on the street and first I just had a very good feeling about walking on the street and I decided to use that.

MR. NYLAND: Is the nucleus listening?

Nucleus: Yes.

MR. NYLAND: Good. Do you feel at times that you would like to interrupt him? For instance, I'm [illegible] part of the nucleus, you see, and when he has a good feeling on the street, I would stop him right there. What the hell is a good feeling on the street? My God, what you trying to do? Either you Work or you don't. It has nothing to do with a good feeling. Sure, of course, I have a good feeling. I can go in, in the store and have a good feeling because there are beautiful flowers but what has that to do with it? Excuse me for interrupting, Peter, but go ahead and explain what is your Work

Peter: I'm sorry.

MR. NYLAND: No, no, don't be sorry. I, I'm sorry to interrupt you.

Peter: Yeah.

MR. NYLAND: Yah.

Peter: The Work attempt was just that as I was walking I had a wish to Work and I wanted to try to create something that could observe me and I was simply walking and I was able to make something be present to myself as I was walking and just at one moment something was able to see my body walking, just my body walking, and then immediately afterwards there was just a silence inside and then the moment was gone, that's all.

MR. NYLAND: Yah, it's a, it's a good report, isn't it?

Peter: I think I've clarified that for myself just by saying it.

MR. NYLAND: I think that the nucleus unanimously would wish you good, a good attempt again and again and again. All right, Peter? Make more attempts, Peter. More of that kind. Don't let it be just a little bit while it happens. An attempt sometimes has to be made and it is not simply a result of which may be some good feeling that I have and all of a sudden I'm reminded. An attempt sometimes has to be made when I'm not reminded at all by anything outside. Many times an attempt has to start from yourself within.

What is one sometimes as an ordinary being? Are you always filled, do you think? Are you always in a state of equilibrium or joy, well-being? Of course you are not. You're down and out every once in a while, you're angry, you're listless, you really don't want to do this or that or you're confused. There are hundreds of different kind of states of a man, which must come to a conclusion when he becomes thoughtful about it. What is it that really makes me be the way I am, and in ordinary life I know definitely what kind of a person I am, how often I lose my head, many times how I am habitual. I call it every once in a while stupid. Or that I just do nothing else but react. There is nothing in me that is, almost I would say, real. And it is these kind of states that carry--I carry with me when I walk and I'm not window shopping and I'm not looking around and I'm not trying to get out of the way of a car. I am sometimes within deep thought within myself and realize what I am, even then, and perhaps remember how I was, and then comes an idea about why don't I Work in order to change such a condition, not defining what I would like, but quite definitely knowing that that what I am is not what I want to be. Then I have a desire and of course I can then perhaps make an attempt, but it comes from inside. It's not just a little superficiality of having a little bit of a good feeling.

I talked about aliveness last week. What is it that makes you really tick? What are your interests? What do you expect of life? What does it give you, has it given you? What do you expect from it? What is it you wish for being a grown up, real, dependable kind of a person or, as Gurdjieff would say, a man, really? Those are the motivations that all the time should be with you and you could call on and then remember and then maybe it will turn into an attempt for Work on yourself. I don't live by my mind alone. I don't live by my feelings alone, but at times I live by my being and the realization of what that being is, that gives me

an indication of sometimes, am I like a man on this earth or am I, as Gurdjieff says, a slug? And of course I don't want to agree with it, because I think I'm worth much more than a slug. At least, maybe, I'm a horse.

You know it is stupid sometimes that we go into all kind of, all kind of descriptions of all kind of conditions when it is so simple for me, just one look at myself and I remember and I recognize myself what I have been during a day, having seen myself at--at a certain time, knowing what I have been and in the evening maybe recalling it. And it is not a question of accusing myself, simply I can say I was a machine, but do I like to be a machine like that? I rebel against being mechanical because if I really am alive I think even that an animal rebels against it. A machine is run the kind of a thing that really doesn't rebel, but when I am a machine I say the hell with it. I want to be a man. This is the thought and the feeling I carry with me and I don't want to let loose of it because if I do, I'm asleep.

Terminology of these kind of ideas is so simple for yourself but you have to really write a little note to yourself. Why don't you write a letter and mail it to you to the address where you live and you receive it the next day and you open it and you say who's that from, and maybe in that letter you can tell yourself the truth. Yah? To some extent it's not a laughing matter. It sounds funny a little bit because it's a little idiotic, you know? It's just as idiotic when you look in the mirror and say look at me, just as stupid.

What is it that can touch you, that really can bring about something of this kind? Suffering? Being up against it? Extreme poverty? No friends? One disappointment after another? A realization of your inability to accomplish certain things that you want to do and you cannot do it? Where is your aim at such a time, when you cannot reach that what you feel ought to be done and it cannot be done? Don't you want to find out why it cannot be done, what is is--what is it in you that prevents it? Are you capable of growth? Why do you stop growing? Why do you fall asleep? Why can't you be awake when someone else has to go another few yards and comes back a stone's throw, if you remember, in Gethsemane and finds the three disciples asleep? What do you think it means? Do you ever think about parables of the bible? Do you ever think because that is really the question. You walk on earth and you do this and that and you're interested in a variety of things and some are so damned superficial that you ought to be ashamed of them. You have all kind of thoughts and why do you give room to such thoughts and feelings about

others like angry, being angry, jealousy, vanity, all such nonsense. Is it necessary for a man when he grows up to throw them out, out of the window? If that is the case, then do something about it and start throwing them out. Then your questions would be different. I said that last week. Then the question really would become quite serious because something is at stake and when you don't realize it is at stake then there is something wrong with you. You will die. Of course you postpone it. You won't believe in it. You will think, oh no, not now. Or someone else will die, I don't, not as yet, only when I get as old as, uh, Methuselah, but you will die some day. And not only physically. You start dying already now and you don't know it because every time that you don't do certain things that you should do, every time that you prevent yourself from thinking about things you ought to think about, you are dying. You're closing yourself up and you become gradually a little bit of a hermit within your own world and what good will it do to you aside from the fact that philosophically maybe you would have to come back and you may have to believe in reincarnation and Karma and fulfilling your duty, whatever it may be, maybe it doesn't matter to you because maybe you're not sufficiently developed or have no insight, but even in ordinary life: how often do you get angry and lose your temper? How often do you find words that really don't fit? How often do you prattle? How often are you really hypocritical and you lie to yourself as well as to someone else? Where is deep shame, Gurdjieff calls it that organic shame about yourself. Then you will do something. And if you don't, well of course you don't, that's it. You die. Finished.

How can one bring about the necessity of a realization of a responsibility? What is it that will teach you? Ordinary life, what you see? Politics now? What is it in Florida tomorrow? Talk, talk, talk. Wallace included. What do you expect of yourself? Not what you have to vote for. Are you going to be elected in November for yourself? Do you wish an 'I' to be there and you have a vote for that as a realization that you need it to govern you, to take care of your world. Do you understand these things? How sensitive are you, and how quiet can you be when you have that sensitivity and it starts to strike home and you feel that something is really needed. You must come more serious. It's all right. There are some good questions, of course, and they are based on difficulties, but that they're still so small still, you know? One ought to get through with it in order to go a little further.

I'm not--I'm not comparing yourselves with myself when I got interested in Work at a

little bit of an older age maybe even than you are, but long enough ago that I do remember quite well what happened over these many years and the many ups and downs with it. Of course it is not easy. You are doing something quite unusual, even to talk about objectivity in the midst of everything that our manifestations are and what they represent, but it's worthwhile, you know? It's worthwhile when you're an artist to produce something that is unusual without falling into self-expression. It is right that the scientists who hunt for the truth and to find, if you can, the absolute values in exact science and of course it is right when you keep on philosophizing and thinking about this and that and so forth and trying to find the motivations or study mankind as it is and whatever has--else takes place on this earth, but you--you get up, after you have been studying in a book or even writing a thesis and you get up and there you are, not any more of your studies. The reality of yourself existing, a human being having a personality and having to meet certain conditions and, as I say, responsibility for your life.

This is really what Gurdjieff tries to tell. Be in earnest about your life. Just don't brush it away as something superficial that has no particular meaning. The meaning for yourself must be that you have to find out what is it that I could use as an aim for myself in growing up and how do I expect that growth to be in a gradual awakening and then seeing things as I become more and more awake and then realizing what even I could expect but I keep on working now and try to get away from the ideas that it--that circumstances and conditions ought to be in a certain way because I would like them to change. Who am I and what kind of knowledge do I have about it?

Do you believe in a universe that is really intelligently directed? Have you ever thought about it--why there are stars and constellations in the proper place without changing? Have you ever considered structures of atoms in very definite relationships and making elements of certain properties, why they are there, such electrons, at a certain place and for what purpose and what they do and how they adhere to such laws? There are laws for a man on earth and there are laws for each person even if he is unconscious and every once in a while the veil is lifted up and he sees something, and he realizes that there may be a definite aim to get there and sometimes you call it heaven but maybe above is blue sky or spaceless or whatever it is at a moment of non forgetting that what you experience in which time seems to stand still. Your sensitivity about yourself. What is it that you have as a feeling

that you can actually count on or that you believe in and that has value and that you would like to keep and not have it taken away by a lot of all kind of little nonsensical things that occupy you, particularly your mind trying to tell you you don't have to have such feelings and reversely, of course.

These are the problems that you must really face. These are the questions you still should have. When you wish to grow up, have questions belonging to growing up, belonging to a wish for growth, belonging to that what you feel is not as there--as yet there and that you wish, and it is so simple. You wish for something that is worthwhile and that can give you, of course, more information, more equilibrium, better insight, more ability, knowing more how to behave, what to do in certain relationships, to take on that responsibility of that what is right or wrong and to build gradually for yourself a real conscience that can tell you. Of course you read, you talk, you have to spend your time. Don't make it too useless. I wished you would Work. I honestly wish you would try to Work, for your sake, so that something starts in you and that it can start to grow and grow up and that you have a wish really to become aware of that what is taking place, even if you say I wish to go to God. You prepare to be like a God. Otherwise, maybe, He wouldn't recognize you.

So I hope you have a good series of weeks. Sometime I will see you again, I hope. Good night everybody.

END OF TAPE

Transcribed - J. Raigul

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